1: Hollis G-5 (ca. 1894-1904), 1905
FL12 Masai FL12

claim to belong to them live elsewhere. Merker gives as the principal divisions three provinces, Kisongo, Loita, and Olbrugge. This is perhaps not according to Masai traditions, but is not incorrect as a practical description of the present distribution of the tribe. The Loita and Olbrugge, also known as Elburgon and Purko, are both subdivisions of the Naivasha district, of whom the former acquired importance by refusing to accept the present Laibon, Lenana, and following instead his brother Sendeyu. Besides these districts, there are four clans representing genealogical not territorial divisions: Aiser, Medgana, Mokonen, and Moiayan. The Aiser seem to enjoy a certain primacy. The medicine men all belong to this clan, which is specially connected with Mount Ngong (to the south of Kikuyu), also called Ol-doinyo loo-l-Aiser, the mountain of the Aiser.

According to the social system of the pastoral Masai the male sex is divided into boys, warriors, and elders. The first stage continues until circumcision, which may be performed any time between thirteen and seventeen, or sometimes in the case of poor people not till twenty. Those who are circumcised about the same time (see p. 26: for details) are said to belong to the same age, and are known collectively by a distinctive name, such as 'the White Swords' or 'the Invincibles.' After circumcision the warriors plait their hair, but, except for a small skin hanging over the shoulders, and their arms and ornaments (which are described by Mr. Hollis), go absolutely naked. They subsist entirely on meat, milk, and blood, and in particular may not smoke or touch intoxicants. They do not live with the married people, but in separate kraals with the immature unmarried girls, with whom they are allowed to cohabit freely. Tradition[1] (see p. 117) ascribes this practice to the fear that if girls were kept away from the society of their own warriors, they would let themselves be seduced by the enemy; but the remedy has been worse than the danger it was to avert. The direct physical evil is considerable, and is partly responsible for the diminishing numbers of the race. Besides this, female morality after such a girlhood was naturally low, even when the Masai kept to themselves. Now that they have come into contact with civilization, prostitution and venereal disease have become deplorably frequent. About the age of twenty-seven or thirty, or nowadays when raiding is forbidden somewhat earlier, a warrior marries and settles down. If he

[1] It is said that among the Dinka, Bari, and Shilluk there are similar customs of free love.

Ore 'a-gulye-tikitia ntinyai.

Enyasi il-matruak oo 'ligotiyak ol-kunkua ditaaloki e-makat o ol-kunkua loo-'l-maroa. Netii 'l-oonk too-'a-gunoshi ol-kunkua oldoligo, otji oo-gisegi. Netii ai kolikae oonk too-'l-nottia.

Esh ai 'l-ororoa, kake nanok pikira. Menyasi ninje 'l-eyuk aroki 'a-dolpa ol-kunkua, oonkish; otoni oke.

Matumbi-Maasai-ol-kunkua, aare naiyeku nanyoro; kake nkiyudigo too-'l-munk, ilonye ang-oroo oo 'a-dare tamali.

Menirraki 'l-Maasai 'l-munk in-gitoto enyoti, 'a-gitoto ainyira oke oo nonanie kulia, oo naiba 'l-eaku, ninje oke enirraki 'l-munk, oo 'a-dare matruak oo 'a-dumoti.

Nink ai 'l-matruak in-aishi, naiyudigo 'l-maroua o en-jui too-'l-munk.

Il-gwa oke nkiroo en-aishe najoo. Pilki en-ditki nainoo il-matruak too-'a-aishe najoo il-ainyuguro oke.

In goods. Some drink it pure; others mix it with milk[1].

There are a few other things which the Masai eat.

Some old men and women chew tobacco mixed with salt and Guinea grass, whilst others sniff ground tobacco up their nostrils: this latter is called snuff. Others again smoke pipes.

Those of the warriors who like it also take snuff. The boys and girls, however, neither take snuff nor chew tobacco[2].

The Masai do not grow tobacco themselves, for they do not know how to dig. They buy it from savages, exchanging it for butter and bear grain.

The Masai do not sell good cattle to the savages; they only give them barren cows, or those which have no milk, or which do not care for their calves. These and old or lame goats and sheep are the only animals they part with.

The old men drink honey-wine, and they purchase from the savages two kinds of bear, called Ol-maroa and En-jui.

It is only the children who like wild honey: old men eat the comb full of grubs[3].

[1] This custom is also common among the Suri (Kondoorus, Antinoropo, p. 1126).

[2] In olden days it was the privilege of rich old men and their chief wives only to take tobacco, which was called ol-dumoi loo-'lag-enyuk, the spe-cial tobacco.

[3] The Masai obtain their honey by following the honey-guide bird.

1: Hollis G-5 (ca 1894-1904) 1905
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Lance and case (1).

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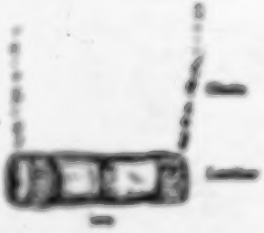

Knife and sheath (1).

[Facing p. 332]

1: Hollis G-5 (ca. 1894-1904) 1905
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Il-mittin.

Eitan 'l-mirusk loo-'l-Maasae 'l-mittin too-'l-eik loo-'e-gineji, arukí too-'intwarak oo-'munyi, arukí too-'l-siri-mito; kake ntok naledg ol-kumbaa too-'l-mittin, tok too-'e-gunoshin, arukí enyai.

Pipes.

Old men amongst the Masai make pipes of goats' horns, rhinoceros horns, or pieces of wood. They do not, however, smoke much; they prefer to take snuff or chew tobacco.

N-gatattin o-'ng-olotig.

Eata 'l-Maasae 'n-gatattin enye o-'ng-olotig o o-'e-gwirin.

Ebi en-dama, netii ai en-deipa.

Ore en-deipa naa en-gata napwtoonye 'e-gishu alig, eiaa en-nditye ang-olotig.

Netii tara, naa inna-kata etau eiu eirura ol-ewuo.

Netii kewirin, e niaye en-kuiu o-'e-gwirin, netii en-niotikwani, na inna-kata eiaa en-etkenye, e niaye ejo 'l-Aalaunin: 'Eaa tomon.'

Netii en-durusa, arukí po nair, en-nabi-kata po enyikyaua en-gilepunito o-'ng-olotig.

Netii en-dubbany, naa inna-kata eiayua ang-olotig.

Ebi ai 'n-gatattin naaji eipire ang-olotig, o etauloghitin 'l-eipi, o e-nanii.

The divisions of the day[1].

The Masai have various names for the divisions of day and night.

There is day (as compared to night) and evening.

The evening is the time when the cattle return to the kraals just before the sun sets (6 p.m.).

There is also the time called Nightfall, or the hour for gossip (8 p.m.); this is the hour before people go to bed.

Then there is the night, midnight, and the time when the buffaloes go to drink—this latter is the hour before the sun rises, which the Swahili call *saa kumi* (4 a.m.).

There is also the time called The blood-red period *or* When the sun decorates the sky: this is the hour when the first rays of the sun redden the heavens (5 a.m.).

Then there is the morning: this is after the sun has risen.

There are also the hours called The sun stands *or* is opposite to one (mid-day), The shadows lower themselves (3-6 p.m.), and Afternoon.

[1] The Dinka divide their day in much the same manner as the Masai (Kaufmann, *Schilderungen*, p. 150).

1: Hollis G-5 (ca. 1894-1904) 1905
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824 302 7. Ol-mataya enyor il-tukgunak natepetai anna ertyil; naibudgua ai 'l-murran too-'ag-aik epwo o-ingilio; naikye ai 'l-ala te-'lle-shani.

7. People like to lie on the leaves of *Clausena inaequalis*, Benth., as they are sweet-scented. The warriors also carry some in their hands when they go to the dances; and the branches of this plant are used as tooth-brushes.

8. 'N-dana oo-'l-oiloo-lenak naapiki 'l-papit.

8. The roots of *Dregea rubicunda*, K. Sch., which are worn in the hair.

824 Ol-shani tshetyeki 'l-ishigui:

The tree used for binding shields:

[Pl 4] Ol-girigiri. Eitanai 'l-loom lenyena kitaa 'l-diveta loo-'l-ishigui.

Acacia pennata, Willd., the spine of which is used to sew the edge of the shields with.

[Pl 2] Kitaa ai 'l-murran il-jipeta enimikye 'n-giri.

The warriors also make their moustachowers of this tree.

[Pl 11] Il-kik oitoonyeki 'l-kumaa, oo 'ntiren, oo 'n-gik oo-'remeta:

The trees from which the shole and the spear handles are made:

1. Ol-oirien arnki ol-tamiyai.
1. *Olea chrysophylla*, Lam.

2. Ol-tirkish.
2. *Albizzia* sp.

3. Ol-gilai.
3. *Teclea undulata*, Engl.

4. Ol-dorko.
4. *Cordia Rothii*, Roem. and Schult.

5. Nato-nina.
5. *Ochna Merkeri*, Gilg.

Kolikoo-kik oitoonyeki 'n-dikilio:

Other trees which are made use of:

1. O-siteti e Ol-maamburai. Ninje oitoonyeki 'n-gunidia.
1. *Grewia bicolor*, Juss., and *Tamarindus indica*, L. From these trees sticks are cut.

[Pl 39 Pl 42] 2. Ol-tiani arnki ol-oruldit[1], ninye epik il-murran il-kipir le-'nkai enywo en-jore.
2. The warriors use bambus for the framework of their ostrich feather head-dresses, which they wear when they go to the wars.

[Pl 15 Pl 16] Kaitaa ai 'l-mirrak il-kitodigi enpik il-kumbaaa.
The old men also use bambus for their tobacco pouches.

[1] Probably *Arundo mediopauciflora*, Kunth.

6:Thomson K-3 (1883-1884)1887
FL12 Masai FL12

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[p.249]

6:Thomson K-3 (1883-1884)1887
FL12 Masai FL12

abandoned, and, though meat and milk were still the main items of his eating, he could now vary it with vegetable food obtained by his wife from neighbouring agricultural tribes. Luxuries, also, he might now indulge in. He sported a fancy snuff-box and tobacco-box of ivory or rhinoceros' horn, and delighted to sup up its contents as he handed it to a friend. He chewed tobacco (mixed always with natron), though he never smoked. Then, as often as convenient, he liked to foregather with his friends, and have a jolly carouse over beer or mead.

It is pleasant to know that with this change in his mode of life there was a corresponding alteration (very much for the better) in his views of things. He delighted to talk with the traders whom before he had gloried in killing or annoying, and would in token of good-will cordially exchange the courtesies of life by spitting upon them and being spat upon. In his conversation he showed an intelligence far superior to any specimen of the Bantu tribes. He had no superstitions, and was communicative about his affairs and beliefs. He would even at times exercise a friendly guardianship of passing travellers, and was able to ward off many a disaster by judicious warning. He was not stinted in his presents, and generally gave far more than he got. He has been known even to protect stinged persons, and tend sick men left behind.

The softening down of his ferocity exerted upon his face. The habitual scowl gradually died away, and was replaced by a more pleasing and genial expression. His thoughts turned more to the strange mystery of life. He, also, had little that was cheering to look forward to. He believed in the existence of a Supreme Being, and yet had not the faintest conception of an after-life. Unlike the men of the Bantu races, he did not believe in ghosts or spirits. He had no theory of dreams, and did not imagine like the negro that when he dreamed he was really experiencing all that was passing through his brain, and that his soul or spirit was actually knocking around somewhere, having a good time of it, unhampered by his body. Moran believed nothing of that; indeed, whether he had any idea on the subject, I have not been able to determine. When the man died, he was finished utterly, except so far as he might go piecemeal to build up the body of a hyæna, a vulture, or a murderous stork. The Masai believe in annihilation. To bury a corpse would, they think, be to poison the soil: it must be thrown to the wild beasts without ceremony.

9.Foobrooke G-5 (1936-1948) 1948 FL12 Masai FL12
Kisonko

After going through the ceremony, the new elders can drink milk alone, eat meat that married women have seen, carry short bladed spears (swahere sere) in place of the long polished warrior's spear; in fact all the customs of warriorhood are abandoned.

On return to their homes those who are not yet married do so at the earliest opportunity. Those who are married, if their fathers are still alive, move off from the paternal home, for they are now in complete control of their cattle, and if they stayed with their fathers there would be constant bickering on animal husbandry matters.

From the foregoing it may be concluded that the average Masai male spends at least 10 years of his life as a moran. What are his economic duties and privileges during this period? In olden times his primary duty was to defend the country and, by raiding other tribes, to maintain and increase the cattle population. But European intervention has deprived him of his main occupation, and the only duties which the moran by custom were bound to perform to-day are (a) drawing water from wells for his father's cattle or superintending their watering at flowing streams, (b) cutting the thorn tree branches which form the fence of the home, and (c) escorting home night-bound cattle or searching for lost beasts. It was natural that few everyday tasks should be imposed on the standing army, but although the military duties are now in abeyance, the moran have retained the privilege of freedom from responsibility together with many other perquisites. These include access to the unmarried girls and the right to demand milk in any home. In the matter of bullocks for slaughter or oil pot, the camp at which the moran may alone eat meat, the warriors seem to have a fairly free hand; if an elder withholds his consent, his morans are (with friends) will frequently help himself. It is not improbable that with the prohibition of raiding the moran exert these privileges in greater degree than they used to. If the elders are to be believed they spent a considerable portion of their time as warriors absent from home on raids, living in the bush on stolen cattle preparatory to stealing more. Consequently the time which they spent wandering round the homes making their demands must have been considerably curtailed.

Another duty, or rather, restriction placed on the moran was abstinence from tobacco and beer. The former is largely breaking down, but formerly the latter still holds to a considerable extent. This is not so with the Arusha, amongst whom drunken brawls between groups of morans are not infrequent.

The above largely refers to the unmarried morans; once they settle down, even before the eunkiare ceremony, their mode of life is practically indistinguishable from that of a newly made elder.

Elderhood is in itself marked by different stages, each of which has its own privileges and responsibilities. The members of the generation immediately above that of the morans are mostly concerned in family matters, establishing their own gains, marrying and performing ceremonies to ensure the fertility of their wives. The generation next above the most junior elders, as explained earlier in this chapter, is responsible for the

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Prior to the meat *Ol-Sy'oker* the men must eat meat in the forest or bush. They build a small round stockade, called *Ol Pul*, of thorns with one entrance about 2 ft. 6 ins. high through which one must crawl. Here they store the meat, and sleep. They may eat the meat either within or without the *Ol Pul*. There is a picture of an *Ol Pul* opposite p. 280 in Hollis.

The meat is pierced by a wooden spit about 18 ins. long. This is stuck in the ground by the fire and the meat is toasted. Soup is also made of fat and water and the bark of *Il Kitalowua* or *Il Kiborriti* trees. The decoction of these barks makes the warriors fierce. They also ascribe to this cause the curious hysterical fits into which they frequently fall when excited. I can vouch for the *Il Kitalowua*, small doses of which do, in fact, produce a fierce and unbalanced state of mind. I have never tried the *Il Kiborriti*.

When the warriors sleep in an *Ol Pul* they pray to God at sunrise on behalf of their age-group. Each one takes his shower and rubs it in the ashes of the fire in the *Ol Pul*. He then goes out of the entrance and strikes the side of it and walks towards the East emitting his prayer and striking trees with the shower. While returning he sings the war song *Eng-ipukuna* of his age-group. As he re-enters the *Ol Pul* he thrusts the shower into the thorns at the entrance on his right and leaves it there. There are usually always a bundle of showers to be seen in this position.

The prayer is as follows :—

"*Ya Ai entomono aitukukua olmeshukiliai enkiki aitukukuta kiuna kumaa il ngarak ol loghonga. Ya ipa Eng Ai entomono isipiki ipuk isipiku nanng'ang'angi. Kun ipa Eng Ai nanisja Ya Ai tukisjiki ipuk ol gurre nun ol kiti. Kun ipa Eng Ai nanisja isipiki ipuk nanuur il ngarak il loghong aitukuna il enengipuk nainguna kuliliai enengipuk nanuur il ngarak il loghong. Antomono Ya Ai wuru ai engalong nanisja l'al aitukiu tangure ipuk il till enengipuk.*"

Here is the translation :—

"O God I have prayed Thou having come out hither with my garment unbound. Thy (warriors) have come out here, let not wild beasts hurt my land. And Thou O God I have prayed give us the cattle which prosper steadily. And Thou O God I have prayed bind together for us the age-group in one garment. And I have said to Thee O God let not the wild beasts hurt the lands of the fortunate ones who have come out here and let them not hurt the lands of other fortunate ones who come from far away. I have prayed Thee God, my beloved, when the sun rises from the valley, strike them on with the rays which are lucky."

Each age-group has a different song. The song of the Il Kinjy is "*Tangenaki ipuk l'alunu tuuur nakuru iudiwata o nuuru nanuuki ol nanuuki le nagai shiki.*" I cannot translate it because, like other Masai songs, it is couched in native cryptic language.

(see Atlas), and the whole body is smeared, from the crown of the head down, with a mixture of red mud and beef fat. The dancers gather together into groups of a dozen or more, all facing inwards towards a small open space. One young man steps forward into the space, makes a few prancing dance steps, and then starts to jump perpendicularly up and down, his long hair flying up above his head into a kind of halo at the top of each jump.

FIG. 3. THE DAY OF THE SACRED HUT

Meanwhile the other dancers chant and grunt, awaiting their turn to jump. Now and then the type of dancing was abandoned and the dancers formed up in single file, going in procession back and forth across the centre of the manyatta. As the number of dancers increased, the young men became more and more excited and soon a number were shivering like ... Trembling at the mouth, eyes staring, arms rigid at right angles to the body, the sufferers stagger wildly about until friends come to their aid and hold them down. These fits are caused by the habit of drinking an infusion of the

[illegible]

The second day of [illegible] is called 'The Day of the White [illegible]' [illegible]

[illegible]

[illegible]

[illegible] [illegible] PLT2 [illegible] PLT2

[illegible]
[illegible]
• [illegible]
[illegible]
[illegible]

[For generic names of plants and for their uses in animal husbandry, medicine, and antibacterial drug manufacture, see category 854.]

/34 cont./

262 Masai only most reluctantly and infrequently sell cow's milk, for
272 the buyer indeed could in the above-mentioned manner make their
cows sick with it. The Masai worn any kind of game meat, as
[136] well as birds and even fish, of the latter of which species of Barbus, Chromis, Clarias, and the sheatfish-like Synodontis occur almost everywhere in larger brooks.

252 The preparation of the principal vegetables is the following:
262 batatas (ol murúgu, el murúguni -- Ipomoea batatas) are cooked
263 in water with a little steppe salt (e munjón), then drained, mashed with a whisk (ol gíberr, el gíberen), and stirred with fresh milk. The finished dish is called el murúguni. Unripe bananas (ol marigô, el marigo -- Musa paradisiaca) are peeled, cut up, and cooked in water with salt. After they have been drained, a little butter (en gorno) is added. Unripe dried bananas (ol kitấne, el kitấne) are cooked in water, drained, and then stirred with milk and butter. Maize kernels (ol bâlegi, el bâleg) are cooked in water without the addition of salt. Beans are cooked with salt. One distinguishes ol bombô -- el bombo (Dolichos lablab), en gíé --en gíén (with which both Cajanus indicus and Vigna sinensis are designated), furthermore en sigorió -- en sigorio (Phaseolus vulgaris), ol gémuri -- el gémuri (Phaseolus radiatus). Ensuine cureana (en dabá -- 'n dabán, or en drigá -- 'n drigán or also called en guruma -- 'n guruman) and Sorghum vulgare (ol birír -- el birírin) are cooked to a thick porridge and lightly salted. Dioscorea abessynica (ol geré -- el gerén) and Colocasia antiquorum (which the Masai on Kilimandscharo designate with the Dschagga /Chagga/ word maduma) are cooked in salted water.

Honey (en aíche -- 'n aíchi) is eaten unmixed and is also
• 276 used as an addition to various medicaments. They buy tobacco
[439] (ol gumbấ, Nicotiana rustica), which the Masai consume in quantities, from sedentary Negroes, who put it on the market in loose, bast-wrapped packets (Fig. 4) of various sizes or in the shape of solid balls about five centimeters in diameter.

Fig. 4

[415] → For the preparation of this, the tobacco leaves, picked ripe, are tightly packed, tied up with

• 276 /34 cont./
other leaves, for example, from the banana, and then left to ferment for several days. Then they are hung up to dry in the shade or in the hut, and, as soon as they are sufficiently dry, they are packed together in the above-mentioned packets. To make the ball tobacco, on the other hand, /35/ one lightly pounds in a mortar the fermented and dried leaves, after they have been sprinkled with water, without, however, thereby breaking up the leaves. The very moist mass is then shaped into balls, which are left to dry in the sun. The

[436] Mimi pay a guerikis for two packets of about half a pound each or for ten balls. Only the old people use tobacco. The men smoke, sniff, and chew it, while the women content themselves with chewing and sniffing. The tobacco intended for smoking is coarsely cut. The tobacco pipes (Fig. 5) consist of a thin wooden tube about a foot long (ce nyiŋi) and a conically shaped clay or wooden bowl (ci mbili). The latter is carved by the Mimi themselves, whereas they buy the clay bowls. For chewing one uses

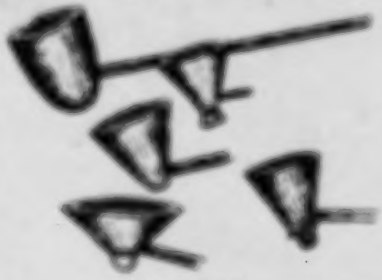

Fig. 5 (1/4)

[422] [391]

Fig. 6 (1/4)

the same tobacco and chews it with a little pea-sized piece of native salt (e mugiri). To prepare the tobacco for snuff, the smoking tobacco is first cut as fine as possible and then ground to powder with a round stone in a piece of gourd shell. To this one

/St cont./

• 276 edib mone sarcos salt and beef fat, frequently also pulverized bark of ol ambo (Entada spica WILL.), and mixes the whole by further grinding.

Small boxes (ay dalet -- 'a dalet) made out of wood, bamboo, cattle or sheep horn, or even out of the horn of the Rhinoceros bicornis, which often are quite attractively carved and decorated with beads, serve as mailboxes (Fig. 6). They are worn around the neck on thin chains made out of iron wire.

Fig. 6. (to) Vessel for the preparation of honey beer.

273 Another luxury, also intended only for married men, is a kind of honey beer (ay simbo merge) (Fig. 7). One dissolves honey in water and adds a piece of the root of the mappe vine, ay ngarrib. /NG/ or a peeled and cooked piece of the root of the so-called liver-sausage tree (1)

1. Named after the resemblance of the fruit to a liver sausage.

ay darbal -- Kigelia aethiopica), both as a taste corrective and to hasten the fermentation. The mixture is allowed to stand and ferment three to five days in a warm place, say, in the vicinity of the hearth fire. Before it is drunk, one often puts in a few handfuls of leaves from the ol gerjer bush. I suspect in order to stop the vinegar fermentation. The honey beer is quite strongly intoxicating, so that a drinking bout usually ends with complete drunkenness. Other beers, which the missionary Degnan brings to the island for sale and which are made out of bananas and Eleusine, maize, or sorghum, are milder. The Ideal do not distinguish these with names, but rather call them generally ol mbire.

/?? comp./

blood, light colors are the symbol of fairness, frankly, flighty, childlike, and childish sentiments: they are not proper for adult men with a serious conception of life. The festival lasts about a month as a rule. During it the youths practice handling the weapons, tell each other gruesome war stories, which they have heard from warriors or invented themselves, and thus stimulate their imaginations, just as the reading of Indian and pirate stories does this on occasion among European boys. They artificially excite themselves positively wild, to which also the noise, still strange to them, of various roots and barks with a nerve-stimulating effect (which will be discussed later), which they add to the cooking pots, contributes a great deal. All their yearning is directed toward war and murder, everything in them is pressing toward killing an enemy, and exercise for them are all manner. Each of them would like soon to be no longer an ehre klaa a white, that is to say, not yet dyed with blood, award. But unfrequently they turn against defenseless caravans if such happens to be in the vicinity. Whether or not spoils are to be taken in this is of no importance, only killing and murdering, they do not think any further. Many atrocities on caravans have come about in this way. Such superstitions, however, are always certain to individual coup of youths. The rule is a war expedition against a mekonnay tribe. After the fighting, the ol kanaa again return to the personal level to live there a few more years. During this time they attach themselves more and more closely to the warriors, in order to learn from them and to improve themselves in the art of war. They accompany the warriors on their raids and now and then also take part in their forest camps. Nevertheless they do not gain admittance into the warrior level, which is just as wounding to their self-confidence as the circumstance that they are looked down upon by the warriors and control circus like boys. The wish to be on an equal footing with the warriors gives over lessons to them. But they still lack two things to that: the scars for their age class and the dravid ornaments.

In order to request the bestowal of the honors from the ol klaas, a gathering (ofi klaasaa) (1)

1. Any gathering for a consultation is called this.

/pp cows./

As long as the latter stays in the kraal, the girl is obliged to remain faithful to him, but if he leaves it, even for only one day, she is entitled to commit herself with another kraal companion, provided that between her and him — as is also a condition for her relationship with her ex suitor — there is no obstacle such as the above-mentioned abstention to marriage based on lineage affiliation.

The reading of the livestock falls to the boys. Even at night they sleep outside to enter or watch there and are assisted in the watch by the mothers, who take turns several times every night and frighten off wild animals by shouting.

Within the ring of huts there is a circular kraal of thorns for /pl/ the cattle and near that a narrower one for goats and sheep, while beside almost every hut there is a small kraal for the young calves and a barricade of branches for the older calves of the individual oxen. Thus everyone remains responsible for the keeping of his calves and, if at night they should find their way to the cows, has to oversee the evening a quarrel with others in the morning on account of the lack of milk. Milk is the only food that the Ol ovambo relish in the kraal, and the lack of it is therefore especially grievous. Outside of it, only meat serves the ovatjiva as food, and, to be sure, only that from cattle, sheep, and goats. They do not take vegetable food, honey beer, and tobacco. The meat meals are always held outside the kraal: a slaughtered head of small livestock is consumed a few hundred meters from the kraal, behind a hut, whereas for the consumption of a head of cattle a cook dinner spot under a shade tree in the bush /Fig. 13 appears here/ or forest is chosen. For these feast meals (ol hui), a hut[i] cook companion are formed in every ovatjiva kraal, which are designated ekuti' ol hui and which consist of five or six members, each of whom is called ge ekuti ol hui. Each companion cooks plural once or twice a month for each cook companion and eat three or four days each time, during which no one is considered. Besides the members, one to three girls also take part, and also a few boys as servants for fetching pots, cooks, and firewood, as well as for similar work. Prior to the slaughtering each cook company splits up into two equal-sized parts, each of which is called ol gilan and prepares its own camp. Under a shade tree with thick

[Warrior Kraal]

/55 cmm./ Under a shade tree with thick foliage a spot about 30 to 35 square meters in size is cleared and enclosed with a barricade of branches. During the rainy season in place of this kraal a small hut (Fig. 10) is built out of leaves. Its approximately circular ground plan has a diameter of two to three meters. On the side opposite the entrance opening is the common sleeping place of the ol gilat companions; between this and the door, the hearth; beside the door the space for firewood. Close beside the sleeping place hangs the stomach or bladder -- from the head of cattle just slaughtered -- filled with an extract of roots and herbs that acts as a nerve stimulant and is drunk whenever one is thirsty (cf. [illegible]).

a) Sleeping place. b) Drinking bag. c) Pole for meat. d) Hearth. e) Firewood. f) Entrance.

In the vicinity of the hearth the meat supply, a long or sticks (cf. sticks). In the vicinity of the warrior hut the serving boys build themselves their own, considerably smaller one. One calls kraal or hut ofa ngi ol bul. Each ol gilat receives a longitudinal half of the slaughtered head of cattle, from which, however, it immediately given back the pieces intended for cooking for the common meals of the day. /56/ The pieced-out fat is cooked together with the meat, and to the whole are added extracts or decoctions from roots and herbs (especially from ol gesisenge (1).

1. Mimosa Albizzia[illegible] Engl.

ol gisenge (1).

2. Acacia [illegible].

[Warrior Kraal]

/Mi case./
si dimmigamma (3).

2. Pepper capsule.

which have a strong stimulating effect. The rest of the meat, roasted at an open fire, is then eaten by each si gihar in common, and, to be sure, at a morning and an evening meal. The herd of cattle is furnished in turn by the participants or their fathers.

The longest feast meal takes place as a rule in the month kigbi. Since the pasture is poor then, the livestock give so little milk that the warrior associations live for a whole month on almost only meat.

At the head of the warrior of a kraal stands the speaker (si sigeyaat or si simbaat). The badge of his office is an especially beautifully worked club or dikeweem here (4)

4. The straight horn of a species of Rhinoceros bicornis not yet described to my knowledge, which the author found at the beginning of 1898 in the steppe southeast of Kilimandscharo, is especially popular for making these clubs. The horns of this species (or variety) differ from those of the ones described thus far by the fact that they are quite straight and in cross-section never round, but rather so strongly compressed laterally that they appear sword-shaped. The front horn is often shorter than the back one.

or ebony wood. It is owing like a horse in connection with the speeches accompanied by numerous gestures, in order to give emphasis to individual words. This is also achieved in the manner of speaking, by the fact that one pronounces the emphasized words long drawn out and repeats the emphasized sentence several times. The speech to a larger gathering is always delivered very loudly and vigorously. While the listeners squat on the ground, the orator stands erect, his glance directed alternately toward one or the other of the chief persons among the listeners. When the orator incls to begin he tries to excite up for by verbosity, distortion, and higher pitch in tone. The members of the audience often give the impression of epic ecstasies, their glances is almost continually directed at the one

/93 cont./
Seven meat (1).

1. ol hal an, if an an dangi has taken place, ol hal an dangi, an, in short for that, an dangi, with which the present-day language also designates every formal meal prior to a war expedition.

in order to strengthen yourselves. Then you will set out for war on the day ol gadan. On the following day, ol sadjari, you will pass an old camping place. Then, before you reach your camp, you will meet a single Kaka boy. Do not kill him, but bring him to me; otherwise you would be defeated. On the ol ambagi day you will fight and conquer, etc. etc." If something does not fit in, it is due to the carelessness or mistakes of the warriors. Furthermore, for the spies sent ahead of the expedition, the ol sibaai gives them a few amulets (a pamiko ol sibaai), which make their owners invisible. The amulets contain one of his magic recordings and are tied around the wrist or to the spear or shield. Another war medicine consists of a mixture whose chief ingredient is snake eggs (ngomo ol nyaarai). A large bag-hut (ol duelle kiruk, Fig. 13) is filled with the medicine. In war it is tied to a club and buried at the military offering ceremonies, so that he will flee, or it is tossed into his hut in order to drive upon the (enemy), which then is caught by the blood. In order to have the expected effect, it is desirable that the medicine be buried by a left-handed warrior. The spokesmen convey the chief's answer to the warriors, who have most impatiently awaited their return. Hastily they prepare themselves for the forest oath: weapons, pots, and the (enemy's) amulet are gathered together, and two by two the ol aiti set out together for the nearest bush. Whereas in the ordinary meat meals only relatively few spices are used, for the ol dangi in particular all the many vegetable spices that the

724 [Ch. 5] [p. 276] /[to come]/ Island know for eliminating the enemy that can. Their effect will be discussed in a later section (§).

§. cl. XIX. Heave Allowance for [illegible] victims.

If the opponent is particularly strong, a favor could sometimes take a whole month by order of the [illegible].

722 /[to]/ During this the boys pass on both to the warrior braid, but the girls heavily defend themselves with sticks. Every day in connection with their dances the girls sing songs of prayer: May [illegible] the warriors strong and strongest of all the [illegible], etc. The mothers, on the other hand, pray silently in their huts for the same purpose.

724 Still in the house the ill calves put their weapons, ornaments, and clothing in order. Upon their return from the sweat meal they remain only a few hours in the braid, in order to fetch something forgotten and to take along [illegible] as travel provisions. Since a few fathers and mothers have already appeared in order to call down

[illegible]

724 [illegible]

Ill. 58. Constellations on the war expedition.

/130 cont./

After a battle of the Meier among themselves, the conclusion of peace is that the speakers, in the presence of a number of warriors of both parties, exchange their skin capes and medal thongs. This is called *exchange nagilla* or exchange of skin capes.

The length of the exercises covered on one expeditions, in comparison to that of their neighbors carrying on agriculture, is often astonishing. Performances of 60 to 80 kilometers a day, three or four days in succession, are by no means exceptions. If one considers, however, that the training of warriors consists only of marching, that, aside from their weapons, they carry nothing heavy, and before their marches, as well as during them, they partake copiously of stimulants, their performances is no way exceed those of a German infantry coup. The tales of the caucasus people relate miraculous things about the speed and endurance of the Meier warriors, and even Europeans warriors have contributed to the spread of this legend in that they compare the physical performance of the Meier with those of the Europeans in the region. The unsatisfactoriness of such a comparison is obvious. One also often hears how the Meier are admired for their alleged ability to be able to give up the drinking of water on their marches. Presumably this rumor arose from the fact that these people, in contrast to other tribes, never carry a great bottle of water on their long migrations. The Meier, however, know perfectly every little spot of the steppes, for bears every rocky basin, every clay spring. So also knows where an apparently dry brook bed carries subterranean water. Where water has collected to old before trees, and especially in baobabs, this is accessible to him through a series of steps made out of their long legs bored to horizontally. Finally, there are a number of water-rich roots and tubers, which, chewed, are very well suited by their water content to quench thirst. They serve him, /130/ just as the wild honey, our influences in the steppes, also serve as food on the march. A certain bird, the honey indicator (*Cuculus indicator*, called *ati jabouret* by the Meier), leads the Meier to the concealed honey holes. As soon as it sees human beings it calls with a sudden sound and flies directly to the nearest honey place, to which the people follow it in order to take out the honey. If the amount found is still not sufficient for the warriors, they bury the charred roots, whereupon the bird, after

[illegible]

[illegible]

[illegible] The months of the [illegible] are: 1. [illegible], also called [illegible] sick, that is, the tied-up kids. As a result of the sick babies of the [illegible] months, they have become wild in the manner they could in community fighting with one another, before they are separated. 2. [illegible] (= middle) [illegible], or also, but more rarely, called [illegible]. 3. [illegible], that is, cold/cruel weather distinguishes this month.

[illegible] The [illegible] starts with the month [illegible], that is, snow and cold. The [illegible] freeze and as a consequence the cows give no more milk so [illegible] all the people. Everyone tries to appropriate for himself some of the milk from the livestock of others, through which evils and feuds arise. Finally the milk no longer extends to ceremonious actions, and the majority of the women with a few exceptions have to forego for most eating, which usually lasts not only through the snow month, but also even over the next month of [illegible] or of [illegible] or [illegible]. Here even then the milk is still very scarce. The cause seems to be formed from the word [illegible] = food scarcity. Not until the beginning of the third month, of the [illegible], do they return to the breasts. From the shoulder down most they feel very weak, and the heavy use of nerve-stimulating can has affected their nerves to a high degree, and almost daily on or another has a fit of rage (1).

1. Cf. III. Nerve Ailments.

[illegible] The [illegible] as in seven years. Rather, they designate the year after the event-evening to them the most important one that happened during it, for example, after a livestock epidemic, a drought, the death of the high chief, a war expedition especially rich in spoils, etc. (1).

[illegible] 1. Just as for Babylonians, even in the 3rd millennium B.C., did not count the years, but gave each year a name after an event-evening even in it, especially after the death of its king. One proceeded similarly

/154 cont./

With toothache (alg gz ni sis) one bites on a very hot mixture of fat with the aching tooth. Pieces of twigs of a'wasi (Salvadora persica L.) and ni shelawa (Solanum incanum L.) chewed to resemble a brush at one end serve as toothbrushes.

For rheumatic pains in the muscles one makes use of massage, which is practised by the women, or one makes poultices with the pulp of the pulverized root of a'wasi (Salvadora persica), which also finds an otherwise as a "natural plaster." Married men have themselves massaged by their wives to get rid of pains in the leg muscles after long marches, whereas the warriors scorn this help as unmanly. Furthermore one administers a root decoction, preferably mixed with a broth from meat, of a'wasi (Cissus cornifolia [Forsk.] Vahl.) or of ni tagilbe (Ficus vasculosa [R.] Vahl.), or else a decoction of the wood of ni gwaf (Rhamnus prinoides L'Herit.). For rheumatic pains in the back one drinks a root decoction, sweetened with honey, of ni mania | ni wharai (Cissus rotundifolia Vahl.). To cure articular rheumatism a root decoction of ni ngilai (Sesbania sesban L.) is administered. Besides these remedies, those that are regarded as diaphoretic, especially the above-mentioned ni zubbeli (Hemizonia corymbosa R.), and alg alwaiyai bere (Cassipourea ?dinteri) R. Sch.), are also given.

Often then for curative purposes the warriors regularly, and, to be sure, for the entire duration of their membership in the warrior society, take various secret /155/ stimulants. These are taken especially on war expeditions and, even more, during the most feats forming the preparation for them. One of the most popular stimulants is the bark of the frequently mentioned ni mukwan (Albizzia antihelmintica). One pounds a piece of bark the size of two hand-palms with a club and then lets it steep for a few minutes to still her most heat. The other stimulants are ni dinjai or ni ngwarai (Cissus quadrangularis); an arm-long piece is cut up and boiled in water. The extract is taken mixed with goat-meat broth. Equally strong in effect is the root of ni shawa (?). One takes a piece of root three centimeters thick and approximately ten centimeters long, chops it twice, and cooks it with beef broth. The decoction smells disgusting.

§

/185 cont./

• 276. The effect of ol gerolden (Apricot Willowherbaria) is unclear. To prepare the ordinary dose, one cuts 30 finger-long pieces from a thumb-thick twig and boils them. The decoction is taken mixed with goat bouillon. The effect of ol grilish (?), the wood, bark, and root of which are leached out cold, is said to be similar. The root of ol glimbi (Acacia glyceloxa) is regarded as particularly strong. For one dose one takes a thumb-thick piece three quarters of a meter long and cuts it into finger-long parts, which are leached out in cold water. The extract is mixed with beef soup. Other stimulants are obtained from the fruits of ol odow (Grewia leucocarpa), the bark of ol jool 'ningi (Enbeelia kilimandscharica Engl.) and of ol jool (Acacia mycol Del.), the bulb of ol ngilidia, a still unnamed species of Thermopsidae, and a few other plants.

The effect of these nerve stimulants, when taken frequently, is expressed in fits of rage with partial loss of consciousness. Several days, four to ten, before the attack the person in question will suffer from more or less violent crying fits, especially in the morning before sunrise and in the evening shortly after sunset. During the day these occur only if exciting events take place in his vicinity, such as wedding or travels, and then the crying fit is accompanied by a violent rolling in the muscles, especially in those of the limbs. The eyes are very red, the skin color appears noticeably darker than usual, and the patient refuses almost all food, he is restless and sullen, as though distracted. His companions are familiar with the danger that an attack of the patient would cause them and other people and therefore keep watch over him day and night. Often a dispute or a scuffle that the patient observes provides the immediate cause of an attack, but it also often occurs without any external cause. During an attack, breathing is markedly heightened and accompanied by deep groans, tears flow copiously, the body twitches as though in cramps, foam appears at the mouth, and -- as I afterwards learnt from several patients -- during this everything appears to them red-colored blood red. Yielding to an impulse to /186/ rage he victimizes, the sufferer seizes -- if this is possible to him -- a spear or sword, stabs away with it, and attacks those meeting him, whereby no inhabitants across wounds and death occur. In the latter case a would-be

(Cont.)

• 276 consciousness returns immediately and the attack passes over into a quiet spell of weeping, whereas after a slight wounding followed an exertion, the patient's restlessness is said to increase further. If the outbreak of the attack -- which usually occurs toward evening -- is watched in close by the various squatting around the patient, a number of them throw themselves upon him, force him to the ground, and hold him firmly until the attack passes. This occurs, as a rule, after half an hour or an hour, less often it lasts somewhat longer. Then a restless sleep follows, interrupted several times by fits of crying and flow of saliva, until toward morning, when a second, somewhat weaker attack occurs, during which the patient is treated as before. This second attack is often somewhat briefer than the first and turns into a spell of weeping gradually becoming calmer, which as a rule is soon succeeded by general exhaustion, which ends in deep sleep. After this the patient usually goes on to a speedy recovery; more rarely it appears as though still another relapse is to follow, which will be expressed by greater violence of the weeping fits. That there is no third attack is traced back by the people to the fact that the patient was already tortured during the second one, the companions now guard him more carefully and keep away from him any opportunity for excitement -- even a glimpse of weapons. To hasten a cure, large quantities, a liter and more, of liquid fat is poured into the patient, which he usually also gets even in the preceding days to alleviate the expected attack. The blood call the attack ere hoorhoos, and the one suffering from it ai mwanzi hoorhoos.

As frequent as the severe form of ere hoorhoos is -- since every woman suffers from it several times in the course of his wanton period, and it is rare if one of them remains spared altogether -- the European will nevertheless usually be able to observe only the much more commonly occurring mild form. Here the long pre-stage is entirely absent or is limited to a few hours or even only minutes, during which the patient sits gloomily and weeps. The attack lasts from about a quarter of an hour to half an hour and ends with general exhaustion followed by sleep. It should also be mentioned that among the sedentary Negro tribes who live in close contact with the Masai and

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[LIR note:]

- [illegible] have enjoyed many of their seasons and outlasts the overlook regard becoming stricken with the run hardiness or a sign of iron. Sensitive overlookers, and they frequently circulate a for this reason. Suicide attempting cries the stricken with spear to bend fashion out of the camp and would surely not before as to jury as anyone, even if — as in the [illegible] cases observed among the Wadelhaggs — a few people did run immediately run after him, seize him, and lead him back.

The lack of any control over reactions and tachinations probably also plays a not unimportant role in the occurrence of run hardiness. Its cause seems to me, however, to be entirely in the excessive use of the aforementioned overlooks, so that the illness would not occur at all if they were avoided completely or were taken only to a very considerably lesser volume. Their beneficiaries can be observed almost daily among the overlook to an abnormal state of nervous irritability. This view is based on my observations (+40) which all the astronauts on this point made to me by the latest agent that only the overlook, that is, the young, strong, healthy men, are stricken with run hardiness while boys and youths, before they come into the association of the overlook, and even during the first period as such, and furthermore married men, as well as[illegible] and women, remain completely immune to it. These persons, however, either do not take any of the stimulants named at all, or only in very small measure.

In the description of run hardiness was is normally consisted of the running watch of the Malays. Only the complex of symptoms is similar, however, while the etiology and the prognosis are entirely different. Whereas running watch or a rule ends with the death of the person concerned, run hardiness is cured within a few days. Whereas the effect of opium as the original cause of running watch is today so [illegible] regarded as decisive, in every case of run hardiness the regional use of these agents only a short time before will be indicated.